PROTOCOL
#4

Of the Protocols of the Learned Elders of Zion

TRANSLATED BY JOHN LITTERAL

From the 1922 Edition:

THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

The Worldwide Secret Conspiracy

Printed and Published in Berlin

PREFACE

Below is an English translation from the Russian text of Protocol FOUR. This particular edition of the Protocols is based upon the text by S. A. Nilus. Though the text is close to his original version of the Protocols by Nilus' EDITION of 1905, this 1922 version does have some variant readings. Most of the variants are very minor and do not change the meaning of the text, but there are some places where there are some omissions and some additions. I have carefully compared both texts and made footnotes showing where there are significant variant readings.

There are some different versions of the Protocol that were published. Here are the following:

1903: Publication of original Protocols in 'Znamia' ('The Banner') by Pavlov Krushevan in a series of seven installments beginning in September.

1904: Partial republication in the third edition of Ljutostansky's 'Talmud I everi' (cleared for publication by censor on the 3rd of November 1903), this includes the first suggestion of a link to Zionism.

1905: Sergei Nilus publishes a longer and heavily-edited version of the Protocols as an appendix to his book about the coming of the Anti-Christ: 'Velikoe v Malom' ('The Great in the Small') in addition to three anonymous editions which are shorter than Krushevan's original that date from this time. Introduction of Freemasonry into and the removal of Old Testament references from the text.

1906: Georgi Butmi de Kacman publishes a different version of the Protocols as an appendix to the third edition of his book 'Vragi Roda Chevlovecheskago' ('Enemies of the Human Race') (preface is dated 5th of December 1905).

1907: Georgi Butmi de Kacman publishes a slightly re-edited version of the Protocols as an appendix to the fourth edition of his book 'Vragi Roda Chevlovecheskago' ('Enemies of the Human Race').

1911: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a second edition: no substantial change to the Protocols text.

1912: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a third edition: no substantial change to the Protocols text.

1917: Sergei Nilus re-publishes his book 'Velikoe v Malom' ('The Great in the Small') in a fourth edition: a substantial change to the Protocols text and the beginning of the attribution of the Protocols to Theodor Herzl.

PROTOCOL 4

STAGES OF THE REPUBLIC.

4:1 Every republic goes through various stages. The first of them lies in the first days of the insanity of a blind man, moving left and right, the second in demagoguery, from which anarchy will be born, leading inevitably to despotism, but already illegal, open, and therefore accountable, and to invisible and unknowable, but nevertheless sensitive despotism, of any secret organization, the more unceremoniously it operates, because it operates covertly, behind the backs of various agents, whose intermingling not only does not harm, but aids the secret power, which, thanks to this intermingling, is relieved of the need to spend its funds on rewarding those who have served for a long time.

СТАДІИ РЕСПУБЛИКИ.

Всякая республика проходитъ нѣсколько стадій. Первая изъ нихъ заключена въ пер-выхъ дняхъ безумствованія слѣпца, мятущагося направо и налѣво, вторая въ демагогіи отъ которой родится анархія, приводящая неизбѣжно къ деспотизму, но уже незаконному, открытому, а потому отвѣтственному, а къ невидимому и невѣдомому, и тѣмъ не менѣе чувстви-тельному деспотизму, какой бы то ни было тайной орга-низаціи, тѣмъ безцеремоннѣе дѣйствующей, что она дѣйствуетъ прикрыто, за спиною разныхъ агентовъ, смѣна которыхъ не только не вредитъ, но воспособ-ляетъ тайной силѣ, избавляющейся, благодаря этой смѣнѣ, отъ необходимости тратить свои средства на вознагражденіе долгосрочныхъ прослуживших.

**EXTERNAL FREEMASONRY.*

4:2 Who and what can overthrow an invisible force? And our power is like this. *External Freemasonry serves as a blind cover for it and its goals, but the plan of action of this force, even its very location, will always remain unknown to the people.

ВНѢШНЕЕ МАСОНСТВО.

Кто и что можетъ свергнуть незримую силу? А сила наша такова. Внѣшнее масонство служитъ слѣпымъ прикрытіемъ ее и ея цѣлей, но планъ дѣйствія этой силы, даже самое мѣстопребываніе ея для народа всегда останется неизвѣстнымъ.

FREEDOM AND FAITH.

4:3 But freedom could be harmless and exist in the state without harming the welfare of nations if it were based on the principles of faith in God, the brotherhood of mankind, *and the idea of equality, which is contradicted by the very laws of creation that instituted submission. With such a faith, the people would be governed by the care of the parishes and would walk humbly and meekly under the hand of their spiritual shepherd, obeying God's order on earth. This is why it is necessary for us to undermine the faith, to tear the very principle of Godhead and spirit out of the minds of the goyim, and to replace everything with mathematical calculations and material needs.

СВОБОДА И ВѢРА.

Но свобода могла бы быть без-вредной и просуществовать въ государственномъ оби-ходѣ безъ ущерба для благоденствія народовъ, если бы она держалась на принципахъ вѣры въ Бога, на брат-ствѣ человѣчества, *мысли о равенствѣ, которому проти-ворѣчать сами законы творенія, установившіе подвласт-ность. При такой вѣрѣ народъ былъ бы управляемъ опекой приходовъ и шелъ бы смиренно и кротко подъ рукой своего духовнаго пастыря, повинуясь Божьему распредѣленію на землѣ. Вотъ почему намъ необходимо подорвать вѣру, вырвать изъ ума гоевъ самый прин-ципъ Божества и духа и замѣнить все арифметическими разсчетами и матеріальными потребностями.

INTERNATIONAL TRADE AND INDUSTRIAL COMPETITION, THE ROLE OF PROFITEERING.

4:5 To keep the minds of the goyim from thinking and noticing, it is necessary to divert them to industry and commerce. In this way, all nations will

МЕЖДУНАРОДНАЯ ТОРГОВОПРОМЫШЛЕННАЯ КОНКУРЕНЦІЯ, РОЛЬ СПЕКУЛЯЦИИ.

Чтобы умы гоевъ не успѣвали думать и замѣчать, надо ихъ отвлечь на промышленность и торговлю. Такимъ образомъ всѣ націи будутъ искать своей выгоды, и въ борьбѣ за нее не замѣтятъ своего

seek their own benefit, and in the struggle for it they will not notice their common enemy. But in order for freedom to finally corrupt and bankrupt the goyim societies, it is necessary to put industry on profiteering ground: this will ensure that what is taken from the land by industry will not be kept in our hands and will go to profiteering, i.e. into our coffers.	об-щаго врага. Но для того, чтобы свобода окончательно раз-ложила и раззорила гоевскія общества, надо промышлен-ность поставить на спекулятивную почву: это послу-житъ къ тому, чтобы отнятое промышленностью отъ земли не удержалось въ рукахъ и перешло къ спекуля-ціи, т. е. въ наши кассы.
WORSHIP OF GOLD. **4:6** The intense struggle for supremacy, the shocks in economic life will create, and have already created, frustrated, cold and heartless societies. These societies will have a complete disgust for higher politics and religion. They will be guided only by calculation, that is, by gold, to which they will have a real worship, for the material pleasures it can give... Then, not to serve the good, not even for the sake of wealth, but out of hatred for the privileged, the lower classes of the goyim will follow us against our competitors for power, the goyim intellectuals.	*КУЛЬТЪ ЗОЛОТА.* Напряженная борьба за превосход-ство, толчки въ экономической жизни создадутъ, да и создали уже, разочарованныя, холодныя и безсердечныя общества. Эти общества получатъ полное отвращеніе къ высшей политикѣ и къ религіи. Руководителемъ ихъ будетъ только разсчетъ, т. е. золото, къ которому они будутъ имѣть настоящій культъ, за тѣ матеріальныя на-слажденія, которое оно можетъ дать...: Тогда то не для служенія добру, даже не ради богатства, а изъ одной ненависти къ привилигированнымъ, низшіе классы го-евъ пойдутъ за нами противъ нашихъ конкурентовъ на власть интеллигентовъ гоевъ.

4:2 External Freemasonry: Victor Marsden translated Внешнее масонство as Gentile Masonry.

4:3 This 1922 version omits the word вне [outside]. The standard version reads outside of the thought of equality [вне мысли о равенстве].